



DIRECTIONS
TO KNOW THE
TRUE CHURCH.

Written by GEORGE
CARLETON, Doctor
of Divinitie.

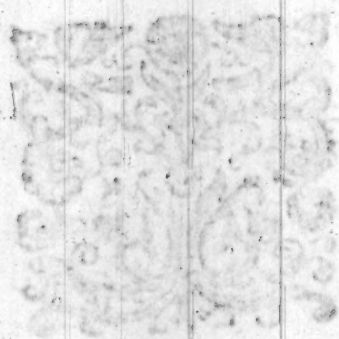


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THE
DIRECTIONS
TO KNOW THE
TAVE CHURCH

Written by G. H. R. C.
G. H. R. C.
of D. H. R. C.




Printed at London
by J. O. N. B. L.

1811

THE FIRST PART
TO
THE HIGH,
NOBLE, AND
most vertuous,
CHARLES,
PRINCE OF GREAT
BRITAIN, Duke of
CORNWALL, and
of YORK, &c.

The spirit of Wisedome and Power,
to know and execute the Actions
of a PRINCE,

 Hen the Queene
of SHEBA (most
noble PRINCE)
had heard the wisedome
of SALOMON, and ob-
serued the order of his
house; shee pronounced

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THE EPISTLE

his seruants *Happy*, that did attend vpon him, and heard his *Wisedome*. It is true, that not onely the household seruants find an happines in a wise Prince that feareth God, (for in the feare of God consisteth all wisedome) but this fruit of happinesse is also spread and powreth it selfe (as blood frō the heart through all the veines) to all the Subiects that are to bee gouerned by such a Head. Behold then, how your happinesse draweth with it the happinesse of all

DEDICATORIE.

all other vnder you. Of this, my selfe haue had some experience, which I thinke my selfe bound with my humble duety and thankfulnessse to remember: For not many yeeres since I published a Booke of *the consent of the Catholicke Church against the Tridentines*: wherein I was desirous to offer my seruice to God for the manifesting of his truth. But your Royall Father, our gracious Soueraigne, and your Highnes were pleased so effectually to declare

THE EPISTIE

your gracious acceptance thereof, as if it had beene a seruice done to your selues. May wee not then say with the Queene of SHEBA, *Happy are the seruants of such a King, and of such a Prince the Kings sonne?* And herein wee finde great difference betweene the case of your seruants, and the case of them that serue the Pope, who is found to be the trobler, not only of yours, but of all the Kingdomes in Christendom: For your seruants cannot doe any
true

DEDICATORIE.

true seruice to God, but it pleaseth you, and is accepted as a seruice done to you: But his seruants cannot please him by seeking to please God. but if they will haue his fauour, they must loose the fauour and seruice of God, by venturing vpon some bloody seruice acceptable to him: for what other are now acceptable to him but such? This thing must needes giue your seruants vnder your gracious Fauour and Protection, a greater encourage-

THE EPISTLE

ragement then our aduer-
saries can finde. So that if
wee should be slacke in
promoting GODS cause
vnder such gracious Pro-
tectours, a great condem-
nation might iustly bee
laide vpon vs. And this
maketh me the bolder in
this present seruice. Since
the time of the publishing
of that Booke, being writ-
ten in Latine (for I refer-
red it to the iudgement of
the learned, and thought
the vulgar sort were not
to be troubled with such
things wherof they could
not

DEDICATORIE.

not iudge) diuers bookes
haue come to my handes
that are written in English
to seduce the simple that
cannot iudge, insinua-
ting to them faire preten-
ces of a shewe of the
Church: Which shewe of
the Church is the thing
that carrieth away many
that cannot iudge be-
tween trueths and shewes.
These bookes being writ-
ten with great confidence,
and little knowledge, doe
worke much harme a-
mong many of his Maie-
sties Subiects, that are led

A s with

THE EPISTLE

with appearances and shadows. Now for the helpe and information of these, I haue drawen out of the greater worke, some short Directions to know the Church, (the want of which directions seemeth to trouble many of the weaker sort) which may giue some light to those that are so seduced, and may helpe to dispell that darkenesse, which their blinde Teachers haue brought vpon them, and would therein hold them still blinded. This I present

DEDICATORIE.

sent to your Highnesse,
and am bolde herein to
seeke your gracious pro-
tection, both because my
seruice, and whatsoeuer I
can doe, is a due debt to
your Highnesse, and also
that by your fauourable
countenance it may finde
more fauour abroad, that
the imperfections of the
Writer may bee couered
and excused by the wor-
thinesse of the Patrone.
And thus with my daily
prayers to God for an in-
crease of these graces in
your Highnesse, that may
leade

THE EPISTLE

leade you both to tempo-
rall and eternall happi-
nesse; I humbly take my
leauē, and rest

*Your Highnesse most humble
seruant and Chaplaine,
George Carleton.*



A P R E-

A PREFACE,
Containing an Aduertise-
ment to the Readers, who
call themselves CATHO-
L I K E S.



*Entle Readers, for your
sake was this underta-
ken: Your instruction is
my desire and prayer.*

*Moses did wish that all the people of
God might prophesie, and that God
would giue them his Spirit: and so do
wec wish. But there bee many false
teachers, that keepe the people in ig-
norance, and are desirous that they
may neither heare nor understand a-
ny thing, but as they receiue from
their lippes. Hence is it that so many
Bookes are written, and secretly con-
ueyed into your hands, of purpose to se-
duce you. The care of your good hath
mooued mee to take this paines, to lay
downe these directions, that haue e-
uer bene the directions of the Church,
and*

*NUM. II.
21.*

THE EPISTLE

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and must euer bee: that you may better vnderstand your owne estate, and the ostentation of them that call themselves Catholikes, but are not, that leade you with vaine shewes and appearances of things that are not, as iugglers vse to doe. If any shall adresse an answer to me, I will informe you beforehand how you may easily iudge of the answer. For wee know what they can doe, we know their best and their worst: but for your satisfaction, which is all my care, I will heere warne you of the maner of their writing; that your selues may bee able to iudge of the answer, if any shall be returned. For whereas I haue proued, that the rule of faith is onely the doctrine written in the holy Scriptures; They happily may shew you out of the ancient writers, that there be some other things admitted in the Church, which are not written: So doeth Cardinall Bellarmine bring ancient testimonies for somethings unwritten. But these things wee confesse and acknowledge,

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ledge, that some things unwritten must bee admitted into the Church: but these are things in the discipline of the Church: And therefore wee holde things of discipline still unwritten. But if you haue a care to saue your soules from these sleights, bid them prooue, that things unwritten must bee receiued as doctrines of faith. For the controuersie betweene vs and them is not of unwritten traditions in externall ceremonies, but of unwritten Traditions in the rule of Faith. We say with Tertullian, Regula fidei vna omnino est, sola immobilis, & irreformabilis: hac lege fidei manente, cætera iam disciplinæ & conuersationis admittunt nouitatem correctionis. That is, the rule of Faith is one altogether, onely vncchangeable, and vnreformable: this law of Faith remaining the same, other things pertaining to discipline and conuersation may be changed and corrected. Euer since this controuersie begun between vs and them of Rome,
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Lib. de vir-
gin. velan-
dis.

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our writers haue confessed this that I say, and haue challenged their aduersaries to produce some plaine testimonies that may clearely prooue, that an unwritten doctrine may bee receiued into the rule of Faith: which thing to this day they haue not done; what they are like to doe heereafter, you may iudge by that which is done. Now suffer not your selues to bee blind-folded: Take a courage vnto you, and a discerning spirit, to understand the things that concerne you so neerely. And whereas I haue proued that the Pope was neuer admitted Iudge of Faith before the Trent Council: it may be that some of these blinde seducers may tell you, that the Pope hath bene a Iudge, and helde a Iudge in Christendome by some, long time before: which in some sort is true, but not against me. For hee hath bene by diuers reputed a Iudge of controversies of right and wrong, in such things as come to bee pleaded by the Canon Law: But of matters of Faith he was
neuer

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Dist. 2.

neuer held to be a Iudge. Therefore the Popes Canons doe confesse, that for exposition of Scriptures and matters of Faith, the Expositors of Scriptures are to bee preferred before the Popes, as for their learning and godlinesse farre excellling the Popes in the knowledge of the Scripture: but in causis definiendis, that is, in deciding of causes, and ending of suits, which come to bee pleaded in the Popes Courts, the Popes are preferred for the height of their place. And this is all that their owne Cannons haue yeilded to them before the Trent Councill. I warne you of these things before hand, that your selues may bee the better able to iudge of any answer which may be returned against mee. And I thinke that this warning may suffice to instruct you against their idle answers: so that I shall not need to trouble my selfe any further. I haue bene short in collecting these directions for these causes: First, because in this scribling age I would not trouble
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the Church with vnnneedfull writings. Secondly, because I would inuite the moe Readers, who may bee content to reade a short Booke, whereas length doth often deter such as either haue not much leisure, or are coy of their pains. Lastly, because if any will answere it, they may see that I haue somewhat helped them in shortnesse. And therefore they may bee the better contented to set downe my words. Now whereas your seducers pretend that they loue the saluation of your soules, and glorie so much in the name of the Church, you must bee carefull to trie the spirit that speaketh in them: for it is as great a fault to beleene eury thing without triall, as to beleene nothing. It is Saint Iohns exhortation to you, Dearely beloued, beleene not eury spirit, but trie the spirits, whether they are of God, for many false prophets are gone out into the world. If S. Iohn had cause euen in the beginning of the Gospell to warne the people against seducers: what great cause haue

1. Ioh. 4.

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have we to warne you? For these false Prophets are now grown both in number and in cunning: But their multitude and cunning would utterly faile them, if they did not presume upon your ignorance. Wee labour to plant knowledge in all, and are desirous that every man might know the things needfull for his saluation: they labour to holde all in ignorance: their hope is not in the goodnesse of their cause: for they see the ruines of Babylon falling every day: Only their care is to blinde you, and keepe you ignorant. They know well, that if you had knowledge to discern their subtilties, it is not the pretence of the Church that could so much prevaile; whereas now the very bare name of the Church doeth trouble and entangle many of the simple, as a snare to catch the ignorant, a iust iudgment of ignorance. Wherein they deale with you, as the Arrians did deale with a company of unlearned Bishops and Priests in the Councill of Ariminum. For the
Arri-

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Ruffin. lib.
10. histor.
Eccles.

Arrians having procured the exile of the most worthie and best learned Bishops, perceiuing that the companie that was left, though they were not verie learned, yet would not be perswaded directly to disanull any thing that had beene concluded before in the Councill of Nice; did abuse their ignorance in proposing the matter: For they demanded of them, whether they would worshippe Homocousion, or Christ? they not understanding what the Greeke word *ὁμοουσιον* did signifie, reiectedit with a kinde of execration, being as they thought opposed against Christ: Whereas if they had understood the matter aright, they would haue knowen that this word agreed most fitly with Christ, as best expressing his diuine nature. Euen thus your Priests and Iesuits deale with you: for when they haue told you somewhat of their Church, and that out of the Church there is no saluation, adding some trueths to some appearances, and framing your fancies after their owne deuised

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devised paterne. If then they aske you this question; Whether will you rather forsake the Church of God, or the allegiance to your Prince? Some ignorant men, (but moe women) that know not these subtilties, but thinke all to bee true that these men tell them in corners, must needs answere, that rather then they would forsake Christ his Church, they will renounce the obedience of any earthly Prince. And thus is your wile and ignorance abused by craftie companions. But if you might understand, that you doe not forsake the Church, but are more confirmed therein, by yeelding alleagiance to the King; then doubtlesse you would not bee unwilling to acknowledge your owne errours, and the craft of your seducers. And here as I have bene desirous to helpe you, so I heartily entreat you to helpe yourselues, by loving and seeking the trueth. Disdaine not to take helpe of any. My labour hath beene to bring endlesse contentions to a short issue, for your satisfaction:

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faction: onely I exhort you to trie the spirits, because many false prophets are gone out into the world: trust neither vs nor them, untill you haue tried: for we are all contentious men, though some contend for the trueth, and some against it. Trie before you trust; and remember that S. Chrysostome gaue this exhortation to his hearers, That they should be more carefull in trying the doctrines which are deliuered to the, then in telling of money, which is deliuered to them. Suffer no false and counterfeit stuffe to be thrust vpon you at the motion of vaine men, who themselves know not the trueth, and haue no care to liue according to the trueth. And iudge your selues who are your best friends, and who are they that in reason may best be thought to hold the trueth: they who call you to the knowledge of Gods word; or they that would holde you in ignorance? they that desire you to examine their doctrines by the rule of Faith; or they that

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that bid you take their doctrines upon their bare word? they that make the Scriptures iudge of themselves, of their doctrines, of the Pope and all: or they that make the Pope Iudge of the Scriptures? they that call you to yeeld your allegiance to your Prince, or they that withdraw your hearts and allegiance from your souldiers? they that were neuer found in rebellions, and conspiracies, or they that stirre up rebellions against Kings? they that hold the same rule of faith, which the Church hath alwaies held before them; or they that haue changed the rule of Faith? Iudge whom you haue best reason to trust, and trie the spirits. All spirits are tried by the rule of Faith, & the rule must be one to all. Iudge you whether they be not afraid to come to this triall, who haue changed the rule whereby they should be tried. Cardinall Bellarmine is forced to say thus much, That the rule of Faith must be both certaine and well known: for if it bee not well known,

Libr. de
ver. Dei.
cap. 2.

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known, it is no rule to vs : if it bee not certaine, it is no rule at all. And he addeth thus much further : Nothing is more certaine, nothing better known then the Scriptures contained in the Prophetical, and Apostolical writings. Take the confession of their Cardinall, and tell them that deceiue you, by suggesting another rule, that there is but one rule: that whatsoeuer they bring besides this, it is both uncertaine and unknown to you, and therefore by their owne confession it cannot bee a rule to you.

Consider therefore on both sides what is said. Against them wee say, They haue no Church : We prooue it, because they hold not Vnitie with the Catholike Church. I doe not wrangle, by producing sayings out of some of their writers, which they may answer, that they are not warranted by their Church : but I deale with their Church it selfe, and their Trent Councill, and haue brought their long and tedious

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tedious discourses to this short issue; Whether they haue not changed the rule of Faith in their Trent Council, which before that time was euer held the rule of Faith in the Church of God. This is the thing which I earnestly entreat you to search out. By this you may understand where the trueth is, where the Church is. Then much haue wee against them: But what bring they against vs? Against our Church they haue nothing to say: wee holde the rule of Faith, which the church of Rome euer held before the Trent Council. We hold Ordination and Succession euen from the Apostles: albeit our succession be not from the Church of Rome, nor by that Church yet we hold it sure, and that not without the testimony of that Church. In these things the learned make no doubt: onely there be some ignorant men, and corrupted with malice, that haue deuised a strange tale to slander our Ordination: suggesting among the simple people, that we haue

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not a true Ministry: wherein, whether ignorance, or malice haue exceeded, iudge you. I will relate the tale as they haue deuised it. Some of our owne seduced, and seducing countrey-men haue written, that Sandes, Scorie, Horne, Grindall, Jewel, and others in the beginning of the reigne of Queene Elizabeth, met at the Nagges head in Cheape side, where they looked for the Bishop of Landaffe, who should come to ordeine them there; But Bonner then being prisoner in the Towre, vnderstanding this, sent his Chaplaine to the Bishop of Landaffe, denouncing and charging him vpon paine of excommunication, not to ordeine those that then and there expected him: The Bishop of Landaffe being terrified with that denunciation, refused to come and ordeine them; Whereupon they concluded that his Ordination was needlesse, and so Scorie beeing but a Monke ordained the rest, and some of the other, being ordeined by Scorie, laid

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laid handes vpon Scorie. This is the tale: a tale so odious would haue bene made somewhat probable. All that is brought to confirme it, is that Mr. Neall the Hebrew Reader at Oxford should confesse this to his Confessours, who tolde it to these men, and they tell it to you, and you beleene it. By this you may perceine how shamelesse they are that seduce you with such absurd tales: But all their hope is in your facilitie, and credulitie: for answer to this tale, and all other of this kinde against our Ordination, Mr. FRANCIS MASON hath dealt learnedly and faithfully, declaring the Consecration of all our Bishoppes that haue beene in the late Queenes time, and some yeeres before, out of the public Records which are kept, that all men may see them that will. I will briefly relate the summe of his answer, that the shame may returne vpon those shamelesse deuisers of such strange vtrueths. Iohn Scorie was consecrated Bishop of Hereford, anno

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1551. in King Edwards time, August 30. by Thomas Canterburie, Nicholas Lond. Iohn Bedford, recorded in the Register of Archbishop Cranmer, fol. 334. The deuiser of this strange vntueth, was but a sillie shifter, to set the Consecration of this man with them that were consecrated in the time of Queene ELIZABETH: hee hath made the lie improbable, and impossible. Edmund Grindall was consecrated Bishop of London, anno 1559. Decemb. 21. by Matth. Canterburie, William Cicester, Iohn Hereford, Iohn Bedford, out of the Register kept in Archbishop Parker time, cap. 1. fol. 18. Edwine Sandes was consecrated anno 1559. December 21. by Matth. Canter. William Cicester, Iohn Hereford, Iohn Bedford, out of the Register kept in Archbishop Parkers time, fol. 39. These were consecrated in the Chappell at Lambeth, the Sabboth day before noone, after morning prayer with imposition of

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of handes, and with such forme of wordes and prayers as are used in the Church; where there was a Sermon preached by Master Nowell, then the Archbishop his Chaplaine, upon this text: Take heed to your selues, and to all the flocke whereof the holy Ghost hath made you ouerseers: And a Communion reverently administred by the Archbishop. Iohn Iewel was consecrated Bishop of Salisbury, Anno 1559. January 21. by Matthew Canterb. Edmond London, Rich. Elie, Iohn Bedford, taken out of the Register in Archb. Parkers time, fol. 46. in the Chappell at Lambeth, upon the Sabbath in the forenoone, with Common prayers, and Communion, and a Sermon preached by Mr. Andrew Peirson the Archbish. his Chaplaine, upon this Text: Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. Robert Horne was consecrated,

Math. 20.
28.

Math. 5.
16.

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anno 1560. February 16. by Matthew Canterbury, Thomas Menen. Edmond London, Thomas Couentrie and Lichfield: ex Registro Parker. chap. 1. fol. 88. in the Chappell at Lambeth, the Sabbath day the forenoone: the manner whereof in all respects was as the former.

By this you may understand what manner of men they are who seduce you: Is there any thing so shamelesse, which these men doe not venture upon who dare venture to tell you such a tale, that by publike evidences may so easily so unanswerably be convinced? These are your guides and leaders: is it likely that these men should leade you into the way of trueth? Once free your selues from this pestiferous generation, who deuise still how to holde you in the bondage of their superstition, and consider what account they make of you, upon whom they vent such stuffe; altogether presuming upon your simplicitie, hoping that you will

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will take all without discussing whatsoever they deliuer. Men of common reason, will neuer put confidence in such men as are conuincd once for liars. If this bee true which they haue so confidently written, and by which they haue so notoriously abused you, in slaundering of the Ordination of our worthie and reuerend Bishops, then might you haue cause to be offended with our Church. But if this vpon triall bee found a manifest and absurd lye, then what cause haue you to trust them in any thing, whose whole studie is to abuse your simplicitie and credulitie; who hauing forsaken the trueth, labour to drawe after them so many as they can into the societie of their Apostasie, respecting neither trueth nor conscience, so they deceiue by any meanes. And thus praying to him that keepeth the Keyes of David, and openeth and no man shutteth, and shutteth, and no man openeth,

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*that hee of his infinite mercie will
open your eyes to see , your hearts
to vnderstand his word and trueth,
and therein your owne Salvation:
I rest*

Yours in the seruice
of your Faith.

GEORGE CARLETON:

SHORT

SHORT DIRECTIONS TO KNOW the true CHURCH.

THE Church is either the Catholike Church, or particular Churches. The Catholike Church is defined in the Scripture; *The body of Iesus Christ, and the fulnesse of him that filleth all in all.* The Apostle describing this Church, sayth, *By one Spirit we are baptized into one body.* And againe, *You are the body of Christ, and members in particular.* And againe, *Christ is the head of the Church, and hee is the Sauour of the body: He is before all things, and by him all things consist, and*

B 5 hee

Eph. 1.
23.

1. Cor.
12, 13.

Vers. 17.

Eph. 5.
25.

Col. 1.
18.

hec is the head of the body, the Church. So that in the Scriptures of the New Testament we finde no definition of the Church, but either in these wordes, *That it is the body of Christ*; or in words that signifie the same thing: We finde no other Head of the Church but Christ himselfe.

Particular Churches, are visible Assemblies who professe the true Faith, and holde the ordinances of Christ, and are governed by diuers visible heads or governours, as Saint Gregory the Pope sayth: *Peter the Apostle of Christ* which was the first member of the Church, *Paul, Andrew, Iohn,* what other are these, but heads of particular Assemblies?

*Lib. 4. E.
pist. 38.
ind. 13.*

blies? *Singularium plebium capita*: so sayth Gregory. And againe, *The Saints before the law, the Saints vnder the Law, and the Saints vnder grace, all these making vp the body of Christ, or members of the Church.* So Gregory vnderstood the Church, that Saint *Peter* was a member onely, but not a head of the vniuersall or Catholicke Church: But of a particular Church sayth S. Gregory, *Peter* was a head: Yet no otherwise, then as S. *Iohn* was the head of another particular Church, S. *Paul* of another, S. *Andrew* of another: And so other heads or gouernours of other particular Churches; because no Apostle could guide all particulars, or the whole,

whole. This was the ancient doctrine and knowledge of the Church.

These particular Churches though in respect of the places wherein they were gathered they be many, and in that respect called in the plurall number *Churches* in Scripture, *Rom. 16. 4. and 1. Cor. 7. 17. and 2. Cor. 8. 18. and Apoc. 11. 4.* and in many other places: yet in respect of the faith which they professe, they are but one: for the Church is but one, not two, not many. And euery particular Church that would prooue it selfe a true Church of Christ, must prooue that, by the vnitic which it holdeth with the Catholicke Church, which is but one:

For

For euery particular Church holding vnitie with the Catholike Church, by reason of that vnitie is one with it: And euery particular assembly that holdeth not this vnitie with the Catholicke Church, is no true Church of Christ, but an assembly of Heretickes.

But now the question betweene the Papists and the reformed Churches will bee, whether of them two do hold this Vnitie with the Catholicke Church: For if we proue the reformed Churches keep this Vnitie, wee prooue them assuredly to be the true Churches: and if wee prooue that the Papists haue broken off this vnitie with the Catholike Church, then are they prooued

ued to be no true Church, but an assembly of heretickes that haue forsaken the Church. To prooue this, wee must declare what this Vnitie is, and wherein it consisteth: which thing being declared, will euidently declare where the true Church is.

The Vnitie of the Church is fourefolde: For though others may make moe parts, yet all may be comprised in these foure. For the Church is one, first, by the Vnitie of the Body; secondly, by the Vnitie of the Head; thirdly, by the Vnitie of the Spirit; fourthly, by the Vnitie of Faith. All these are necessarily required to prooue a Church to holde Vnitie with
the

the Catholicke Church. And albeit where one of them is found, they are all found, yet because the Scriptures and Fathers speake distinctly of them, wee will distinctly declare them.

The vnitie of the Body is an vnitie, whereby all the members of the Church are knit together with the Head in one body: For as the body is one and hath many members, and all the members of that one body being many, make but one body; euen so is Christ, sayth the Apostle: This may be called mysticall Christ, or the mysticall body of Christ, that is, his Church: For this is the true Church, the proper Church, the Scripture

1. Cor. 12.

Eph. 4. 16

ture doeth not acknowledge any other Catholike Church sauing this, which is the body of Christ; In which body all beleeuers are knit to Christ, as the members of one body with the head: And in this body euery member receiueth grace from the Head, and the whole body, according to the measure of euery member receiueth increase of the body, to the edifying of it selfe in loue. Thus is euery member of the body, that is, euery member of the Church, ioyned vnto Christ by faith and loue: And herein standeth the vnitie of this Body.

From this Vnitie the Papists are fallen away: for they teach that the members of
their

their Church, as they call it, neede not to haue any inward grace, but it sufficeth if they make onely an externall profession of faith, and haue the cōmunion of the Sacraments, which by very sense is perceiued. So saith *Card. Bellarmine lib. 3. cap. 2. de Ecclesia*. It followeth that the Popish Church hath not vnitie with the Catholike Church, which is the body of Christ: For there is but one Church, that is, the body of Christ, and the members of this Church are by grace knit to Christ their head, as we haue prooued out of the Apostle. Therefore that Church whose members are not knit to Christ by grace to the edifying of themselues in loue,

*Lib. 3. de
Ecclesia,
& cap. 2.*

loue, is no true Church of Christ. It will not aduantage them to say, that they haue among them some good men, who they doubt not are members of Christ, though their Church hath communion also with such as haue no inward grace and vertue. For the Church of Christ hath no communion with wicked men, who liue without inward grace : because the communion which the Church hath is called in our Creede, *A communion of Saints*. The Saints are men sanctified by the Spirit of God, washed by the blood of Christ from their sins. These Saints haue communion both with Christ their Head by faith, and with, and among

among themselves by love and charitie. This communion is not betweene good and euill, between Saints and wicked men, but only among the Saints who are cleansed from all sinne by the blood of Christ: for so *S. Iohn* teacheth, speaking of this communion of Saints; *If wee walke in the light, as he is in the light, wee haue communion one with another, and the blood of Iesus Christ his sonne cleanseth vs from all sinne.* Then this communion is among them that are cleansed by the blood of Christ from all sinne: But the members of the Church of *Rome*, which by their owne confession, haue no inward grace, are not cleansed from all their sinne

1. Ioh. 1. 7

1. Ioh. 1. 6

sinne by his blood: And therefore such men cannot say that they haue this communion, or any part thereof. For vnto such S. *Iohn* saith in the words immediatly going before, *If we say that wee haue communion with him, and walke in darknesse, we lie, and do not the truth.* Now if these be found to be lyars by the testimonie of S. *Iohn*, who say they haue communion with Christ, when they walke in darknesse, when they haue no inward vertue (for such must needs walke in darknesse, who haue no inward light & direction) then out of doubt the Popish Church as now it standeth, can haue no communion with Christ, and consequent-
ly

ly can be no true Church of Christ. The reason is plaine from these principles, which are their confession on the one side, and the expresse testimonie of Scriptures on the other side.

The second Vnitie of the Church, is the vnitie of the head. Christ is the head of his Church: And the Church of Christ is known by this vnitie; for that is the true Church that hath alwayes kept this Head Iesus Christ: But the Romish Church hath changed this head, seeing they haue the Pope the head of the vniuersall Church.

Their common answer is, That the Pope is Christ his Vicar, and the ministeriall head.

*Libr. 3.
cap. 2. de
Eccles.*

head. But this answere is but a cloake to couer ignorance: For the Church is but one, and herein wee haue the confession of the Papists: For *Cardinall Bellarmine* sayth, the Church is onely one, and not two; and of this one Church he maketh the Pope to be the head, as being Christs Vicar.

Now to bolt out the truth, we reason thus: The Church is one, this one onely Church is Christ his bodie, Christ his Spouse: therefore if the Pope bee Christ his Vicar, and the ministeriall head, he must by this delegacie gouerne the same Church vnder Christ, which is his body, his Spouse. For if Christ gouerne one Church, and the Pope another

ther, then the Pope cannot be Christ his Vicar, because hee governeth not the same vnder Christ: for hee must bee Vicar to him whose Church hee doeth gouerne. But the Pope doeth not gouerne the same Church vnder Christ, but another Assembly. For Christ is the head of his owne body, of his owne members, that is, of Saints, of true beleeuers, of such as receiue inward grace & vertue from the head, and by that grace grow vp to the edification of themselves in loue, as the Apostle teacheth. But the Pope by the common confession of Papistes, is head of such a Church, whose members haue no inward grace or vertue
in

in them, but onely the external profession of the Romish faith, acknowledging that the Pope is their head and gouernour. For without this acknowledgment that the Pope is the head of the Church, and Christ his Vicar on earth, no profession of faith can make a man a member of that Church; whatsoeuer faith he professe, he is not receiued as a member in that Church, vnlesse hee professe this faith, of the Papall authoritie: And if he professe this, though there be in him no inward grace, no vertue, yet he is taken to be a true member of that Church. By this it appeareth, that the Pope doeth not gouerne the same Church vnder Christ, where-

whereof Christ is the head :
 For Christ is not the head of
 wicked & profane liuers that
 are without inward grace,
 without vertue; the deuill is
 their head. Saint *Austin* sayth
 truely, *Diabolus est caput impio-
 rum, qui sunt eius quodammodo
 corpus, ituri cum illo in supplicio
 aeterni ignis: sicut Christus est ca-
 put Ecclesiae, quae est corpus eius
 futurum cum illo in regno & glo-
 ria sempiterna*: that is, The de-
 uil is the head of wicked men,
 who are after a sort his body,
 and shall goe with him into
 his kingdom, and euerlasting
 fire, euen as Christ is the head
 of the Church, which is his
 body, and shall be with him in
 his kingdom, and euerlasting
 glory Whereupon it follow-
 C eth,

*Lib. 3. cap.
 37. de do-
 ctina
 Christi-
 ana.*

eth, that if the Pope bee the ministeriall head of a Church, that Church consisting of wicked men that liue without inward grace or vertue, as themselves confesse, and the deuill being the head of all such, as *S. Augustine* proueth; It followeth I say, that the Pope is by this found to be the Vicar of the deuill, and the ministeriall head of the deuill, ruling an assembly whereof the deuill is the head, and not Christ. This conclusion, though it seeme to derogate much from the assumed title of his Holinesse, yet considering the former premisses, no man of learning and vnderstanding, can iustly denie. Then the Church of Rome is fallen

fallen away from this communion with the Head Christ Iesus, because it is certaine, that they who haue no inward grace and vertue, haue no cōmunion with this head.

The third vnitie of the Church, is the vnitie of the Spirit: The whole Church is gouerned and directed by the same Spirit: And therefore the Apostle speaking of the giftes which God giueth for the edificatiō of the Church, sayth; *All these worketh that one and the selfe-same Spirit.*

1. Cor.
12.11.

And of the members of the Church that are gouerned by the selfesame Spirit, he sayth a litle after the former words, *For by one Spirit we are all baptized into one body:* In which

1. Cor.
12.13.

words it is euident, that to be a member of the Church, the Apostle doeth not thinke it sufficient to receiue the outward signe of the Sacrament of Baptisme, without inward grace, as these men teach: but hee holdeth the inward spirituall grace to be needfull, and therefore declaring that spirituall grace, he sayth, *Wee are baptized by one Spirit into one body*: For seeing that by the grace of Baptisme men are regenerate, and made the sons of God; therefore this vnitie which the Church hath by the Sacrament of Baptisme, is defined by the Apostle, not to be externall perceiued by sense, as these teach, but to be internall and spirituall. For
by

by one Spirit we are baptised into one body; that is, by one Spirit we are regenerate, and are made members of this holy body the Church: And therefore the Apostle ioyneth these three things together: *One Lord, one faith, one Baptisme*; as if he should say, One head, one rule, one body of beleevers regenerated by baptisme. We are forced from euidence of the trueth, to vnderstand Baptisme, from the words of the Apostle, not of *the external perception*, but of *the inward grace* of the Sacrament: because what he meaneth by *one Baptisme*, himselfe declareth when he sayth, *By one Spirit wee are all baptised into one body.* The summe is, this vni-

Ephe. 4. 3.

tie which the Church hath from the Spirit, is a spirituall grace, without which inward spirituall grace, no man can haue the communion of the holy Ghost, or be a member of Christ his Church in the vnitie of one Spirit; But without this inward spiritual grace a man may bee a member of the Church of Rome; therefore the Church of Rome is not the Church of Christ, forasmuch as that Church is fallen away from the vnitie of the Spirit, which knitteth all the members of the Church together.

The fourth vnitie whereby the Church is knowen to be one and the same alwayes, is the vnitie of Faith: For the
true

true Church from the Apostles hauing receiued the true faith, hath helde the same vnto this day, and must holde it without change vnto the end of the world. And therefore the ancient Fathers were wont to prooue the Church to be alwayes the same, in many generations and successions, because the same faith was alwayes helde in the Church without change: whereupon S. Hierome commenting vpon the 23. Psalme vpon these words, *Hac est generatio quarentium dominum*, sayth, *Ecclesia ex pluribus personis congregatur, & tamen una dicitur propter unitatem fidei*: that is, The Church is gathered together of diuers persons,

sons, and yet it is said to be one for the vnitie of faith. Then they who hold not this vnitie, can neuer prooue that they haue the vnitie of the Church, which Christ redeemed with his blood, which the Apostles taught and planted.

The faith of the Church is said to bee one, because the rule of faith is one, and the same from the beginning of the Church to the ende: the rule of faith is the doctrine of faith, contained in the holy Scriptures. This is the rule that ruleth the Church: for the Church must teach the true faith; and that is the true faith which the Church teacheth out of the holy Scriptures:

tures: so that wee must not take whatsoever the Church teacheth without any limitation or rule. For the Church hath a rule to teach by: this rule is the rule of faith taken out of the holy Scriptures: so long as any particular Church teacheth according to this rule, so long is that Church to be heard: but if a Church once fall away from this rule of faith, then it ceaseth to be a true Church of God, as many particular Churches haue fallen away, because they haue forsaken this rule of faith.

First therefore, I will proue out of the Scriptures and ancient fathers, that the true Church is knowen by the rule

of faith And then I wil demōstrate that this rule of faith is no other thing then the true doctrines of faith, contained in the Scripture. By which meanes it wil appeare what is the true Church, and where it is to bee found. The Apostle proouing that the *Ephesians* were a true Church of God, faith; *You are no more strangers, but fellow citifens with the Saints, and of the household of God, & are built vpon the foundation of the Apostles and Prophets, Christ Iesus himselfe being the chiefe corner Stone:* In which wordes hee declareth what the true Church is; an assembly of Saints, the household of God, & vpon what foundation it is built: for the doctrine of the faith

Eph. 2.
20.

faith vpon which the Church is built, is called a foundation: And because this doctrine is cōteined in the holy scriptures written by the Prophets, and Apostles; therefore it is called the fōūndation of the prophets & Apostles. Then the church is built vpon this foundation, that is, vpon the faith cōteined in the Scriptures, written by the prophets & Apostles. And if any Church change once this foundation, that ceaseth to be a true Church of Christ.

Of diuers testimonies of fathers, I will cite a few: *Clement Alexandrinus* saith; *Wee say that the ancient and Catholike Church is knowen to be in the vnitie of one Faith, which faith is contained in the proper Testaments,*

Lib. 7.
stroma-
11670.

*Contra
omnes he-
reses.*

Hom. 49.

Epist. 60.

*Lib. contr.
heres. cap.
32.*

ments, or rather in one Testa-
ment, which in diuers times is
one. Athanasius saith; The Or-
thodoxe Church truely reading,
and exactly examining the holy
Scriptures, doeth edifie it selfe
upon the Rocke. The Authour
of the imperfect worke vpon
Matt. saith; If any would know
what is the true Church, how shall
hee know this, but onely by Scrip-
tures? S. Austin saith; In the
Scriptures we learne Christ, in the
Scriptures we learne to know the
Church of Christ. Vincentius
Licinensis saith; The Church of
Christ is a carefull keeper of the
doctrines committed to her, shee
changeeth nothing of them at any
time, she diminisheth nothing, she
addeth nothing, shee cutteth off
nothing necessary, shee putteth to
nothing

nothing superfluous, shee looseth
not her owne, shee vsurpeth no
strange doctrine. Bede saith; The
foundation of the Church is the
soundnesse of the Faith of the
Apostles, and Prophets. Accord-
ing to these I speake the rest,
because wee would not stay
too long vpon testimonies.
Whereby it appeareth that
this hath beene the common
doctrine of the Church, that
the true Church is knowen
by holding the rule of faith,
which true faith, the Prophets
and Apostles haue written,
and declared to the Church;
So that heerein standeth the
ministerie of the Church, in
preseruing this faith for euer
sound, which by the holy
men inspired of God to write
the

In Iohn
lib. 1. c. 12

Iude 3.

the Scriptures, is left to the Church: Or as S. Iude saith, *To contend earnestly for the faith which was once delivered to the Saints.*

Rom. 15.
4.

Now that this rule of faith is no other thing, saving only the true doctrine of the Scripture; it will appeare, if wee briefly consider the testimonies of the Scriptures, and doctrines of ancient writers in this poynt. I will take a few of both. S. Paul saith; *Whatsoever things are written before, are written for our doctrine, that by patience and consolation of the Scripture, wee might haue hope: Whereby the Apostle teacheth plainely, that the Scriptures are the rule of our doctrine; so that nothing may bee*

bee taught, nothing may bee learned concerning our faith, but according to this rule delivered in the Scriptures. And againe; *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may bee perfect, thoroughly furnished unto all good workes.* The Apostle declareth how the Scripture is profitable and perfect. The Papists confesse that the Scripture is profitable, but not perfect: They denie the perfection, the Apostle prooueth both. It is profitable to perfect the man of God: that profitablenesse that is able to make men perfect, is both profitablenesse and

2. Tim. 3.
16.

and perfection. If the Scripture can make the man of God perfect, then there is no neede of any traditions of men to make vp this perfection. This hath bene the common doctrine of the Church, that the Scriptures are so perfect in themselves, that they containe the whole rule of faith. In this confession, agree the Greeke Church, the Latine Church, the Church of Rome, and all Writers in the Church of Rome haue helde vp this common faith vntill the Council of Trent; which Councill ended some fiftie yeres agoe. And then began these men, whom now we call Papists, to change this rule of faith in the Council of Trent:

For

For whereas before the rule of faith was euer confessed to be in the doctrine of the Scriptures; in that Council, vnwritten Traditions were taken into the rule of faith; and so they teach now that the Scripture is but one part of the rule of faith, and vnwritten Traditions of the Church of Rome another part: So that the whole rule is in the Scriptures, and in Traditions. Whereby it appeareth, that the rule of faith is by them changed: For I say that they are not able to prooue by any writer of the Church of *Rome*, (much lesse by ancients) that the vnwritten Traditions of the Church of Rome, were helde to be a part of the rule of

of faith, before the Council of Trent. And because the Church is certainly known by preserving the rule of faith (for that is the true Church, which through all successions holdeth the same faith deliuered by the Apostles and Prophets, and that is no true Church which holdeth not the same faith; and the same faith is known by the same rule) therefore the Church of Rome that now is hauing changed the rule of faith, hath assuredly changed the faith: and hauing changed the faith, ceaseth to be a true Church of Christ, because the Church is known by the faith which the Apostles left to the Church: And
tha

that Church, such as it is, following now a new rule of faith, can prooue their antiquitie no ancienter then the rule: That rule being then deuised some 50. yeeres agoe, it followeth, that when they seeke out their antiquity, they will finde their Church to be according to the antiquitie of the rule of their faith of some 50. yeres standing, and no ancienter. In the meane time they couen the simple people that cannot iudge, with great boasting of their antiquitie, and of the cōtinuance of their faith from the Apostles. But these be but vaine brags, as it will further appeare in the processe thereof.

But first, that we may know
how

how faithful and peremptory the ancient Fathers and Writers of the Church of Rome haue beene in this point, to prooue that nothing may be receiued into the rule of faith, sauing only the Scriptures, of many testimonies I will cite some.

*Strom.
lb. 6.*

Clemens Alexandrinus saith, The Ecclesiasticall rule, is the consent and conspiracy of the olde and new Testament. By the Ecclesiasticall rule, hee declarcth what is that rule which ruleth the Church: And speaking of the holy Scriptures, he saith, There is no other worke but thus onely, that can bring saluation to men. Athanasius saith, The holy Scriptures inspired by God, are sufficient to instruct men

*Contra
gentes.*

men in the truth. Basill sayth,
 It is a manifest sliding away from
 faith, and an evident signe of
 pride, either to reiect any thing
 of that which is written, or to
 bring in any thing that is not
 written: Where he prooueth
 this both by Scriptures and
 reasons: For Christ his sheepe
 heare his voice, therefore it must
 be the known voice of Christ
 in the Scriptures that must
 rule our faith. And the Apo-
 stle saith, *That though it be a*
mans testament, yet if it be con-
firmed and ratified, no man may
disanull it, or adde any thing to it.
 Whereby Basill most power-
 fully proueth, that the Testa-
 ment of Christ being confir-
 med by his death, may not be
 disanulled, or haue any thing
 added

Ascet. de
side.

Gal. I. 15.

added vnto it : For this were euident forgerie in a mans Testament. And what then shall wee call this adding of vnwritten Traditions to the Testament of Iesus Christ?

*Theodor.
lib. 1. ca. 7*

*Plene nos
instruant.*

*In 2. Cor.
Hom. 13.*

Constantine the great had learned this of the orthodox Bishops, and therefore hee sayth, as *Theodore* deliuereth his saying in the first Nicene Council: *The Euangelicall and Apostolicall bookes, and the oracles of the olde Prophets, doe fully instruct vs what we must vnderstand of the will of God: therefore laying aside all contentions, let vs seeke out the solution of those doubts that are proposed, out of the holy Scriptures.* *S. Chrysostome* sayth, Seeing wee haue a most exact rule, balance, and gnomon,

nomon, that is, the doctrine of
holy Scriptures, I beseech you
that you will not regard what this
or that man sayth, but seeke all
these things out of the Scrip-
tures. Where S. Chrysostome
preacheth to the people, and
prayeth them to read and search
the Scriptures. A cleane con-
trary course take these Popish
doctors, who debarre the peo-
ple from reading the Scrip-
tures in a known tongue, and
to keepe them in ignorance,
telling them, that they must
beleue nothing, but that
which the Church teacheth:
by the Church they meane
themselves, who are their tea-
chers. And they neuer declare
to the people, how by the rule
of faith deliuered in the Scri-
ptures,

ptures, they should examine their doctrines: but the blind people must take all at their handes, who are resolved to holde them blinde still; As Cardinall *Caietan* comming into *Paris*, and finding the people blinde, was not desirous to remooue their blindness by instruction, but content to abuse their blindness, and to leaue them as blinde as he found them: For when the people were desirous to haue the Cardinals blessing, and therein the Popes; the Cardinall at the first refused, but finding the people earnestly set vpon that matter, hee turned to them, and sayde these words: *Quandoquidem hic populus decipi vult, decipiatur in nomine*

nonine diaboli: that is, Seeing this people will needes be deceived, let them be deceived in the name of the deuill; and so gaue them the Popes blessing. Thus doe the Popish teachers come to saue soules, making the people blind, keeping them in blindness, and then profanely scoffing at that blindness which themselves procured. But S. *Chrysostome* and the ancient godly Fathers dealt farre otherwise with the people, alwayes exhorting them to reade the Scriptures. And *Chrysostome* in the same place doeth with great reason and eloquence, both pull off this vaile of ignorance, which the Papists labour to cast ouer the eyes

D of

of the people, and doeth very effectually descry the fraude and imposture of such teachers as these Popish teachers are: For, sayth *Chrysostome*, would it not be thought a very absurd thing, if in borrowing and lending of money, a man should trust him that brought him money, and not tell it after him? how is it then that this is thought so absurd not to tell money after another, and shall we in things of the greatest weight simply follow the sentence of other men without examination seeing we haue such an exact rule of holy Scripture? *Chrysostome* prooueth that the learned Papists are couiseners, and the simple Papists sottish, like them

them that will not see their money tolde. This is the reason that in stead of golde and siluer, they receiue copper and brasse: The damage redoundeth to the destruction of their soules; and therefore they ought to haue a greater care and foresight, lest in the matters concerning their soules, they bee abused by such as dare change the rule of Faith; delighting in the ignorance of the simple, and profanely scoffing the ignorance which themselves haue caused. This thing the simple people ought more carefully to looke to, more exactly to preuent, then any damage that can grow in their worldly estate.

*Lib. de re-
sta fide aa
regni.*

*Lib. de ve-
landis vir-
gini.*

*Lib. ad
Constan.
August.*

*Cyrillus Bishop of Alexan-
dria saith; It is necessary for vs
to follow the holy Scriptures, and
from their prescript in no manner
of thing must we depart. Ter-
tullian saith; The rule of Faith
is instituted by Christ, and it is one
and the same which none may
change, which none may reforme.
Then whether the Papists wil
call it an Alteration, or a Re-
formation of the rule of faith,
which in Trent they have
done, it is vtterly denied, that
the Church may either alter
or reforme that rule. S. Hil-
larie saith; The presumption, or
frailtie, or errour of some, (hee
speaketh there against the Ar-
rians, but his wordes doe no
lesse touch the Papistes) hath
either fraudulently confessed, or
impu-*

impudently transgressed the un-
changeable constitution of Apostolike
doctrine. So he calleth the rule
of faith, *Indemutabilem Consti-
tutionem Apostolica doctrina.*

S. Hierome saith; The Church
of Christ, which dwelleth well,
possessing the Churches spread o-
uer the whole world, is ioyned to-
gether in the unitie of the spirit,
and hath cities of the Lawe, and
Prophets, of the Gospel and A-
postles, and goeth not out of her
boundes, that is, out of the holy
Scriptures. Thus he calleth the
holy Scriptures, the bounds
and limits of the Church, out
of which limits the Church
of Christ neuer goeth: but
the Church of Rome is gone
out of these bounds. S. Au-

gustine saith; The holy Scripture
D 3 bath

Lib. 1. in
Mich. c. 1.

Libr. de
bon. vidu-
tat. cap. 1.

hath fixed a rule for our doctrine, lest we might dare to be wiser then we ought. I omit many for breuity. S. Gregory saith, *In the volume of the Scriptures are conteined all things which doe teach vs, all things that edifie* And again, *All our munitiō is cōtained in the holy Writ.* To these Ancients agree the writers of the Church of Rome. Peter Lombard saith; *Matters of faith must be demonstrated according to the authorities of holy Scriptures.* T. Aquinas saith, *The doctrine of the prophets and Apostles is called Canonically, because it is the rule of our understanding, and therefore no man ought to teach otherwise.* The same might be proued out of others; but this may suffice.

From all which I conclude,
that

In Ezek.

Lib. i.
dist. i.

In i. ad
Tim. i. 6.

that the doctrine of the Scriptures hath euer bin held to be the rule of faith, which must rule the Church in teaching: For these men presume that they deale with simple men, that may not examine their doctrines: and therefore they bid the people take doctrines at their hands, and seeke no further. And they tell vs, that the rule of faith is that which the Church teacheth. These be mad fellowes, that presume so much vpon the simplicity of others: for the rule of faith is a rule that ruleth the Church; for deceiuers may come into the Church: The Scripture hath warned vs of deceiuers, that such shall come. *Anti-christ* with his deceiuing

Priests shall come. Now lest these deceiuers should abuse vs With false doctrines, which they may call the doctrines of the Church, the rule of faith is fixed, to rule them, and all other. The ancient Fathers were all ruled by this rule: we are ruled by the same rule; onely these that haue changed the rule, refuse to be ruled by this rule. They tell vs that their doctrine must bee the rule to vs: but they tell vs not what should rule their doctrine. Now here is the point which we entreat learned and vnlearned to consider, who seeke out the true Church, and are desirous to find it, and therein to rest. The Church is knowen by the careful keeping

ping of the true faith, that is, the true Church, which from the Apostles in all successions hath held the true faith: the true faith is knowen by the rule of faith: the rule is the same in all ages. This rule hath beene helde inuiolable from the Apostles times downeward, in the Greeke Church, in the Latine Church, euen in the Church of Rome, vntill the Council of Trent. And in the Council of Trent we find this rule changed: For whereas before, the Church helde this rule alwayes, to bee the Propheticall and Apostolicall doctrine, contained in the holy Scriptures; now they haue made the rule to bee Scrip-
D 5 tures,

tures, and vnwritten Traditions. These vnwritten Traditions they call the word of God, as well as Scriptures, and thus haue they made a word of God of their owne inuention. By this meanes they magnifie the Popes authoritie, and haue turned the Supremacie into a Godhead, and will not vnderstand that they worship *Antichrist* in the Church: For these Traditions are the Popes word, as the Scripture is Gods word. And they blush not to teach that the word of the Pope, is the word of God. And thus haue they set vp in the church another God, and another word of God. And what can *Antichrist* doe more then this?

Then

Then in seeking the true Church, wee must follow the rule: we follow the same rule, that all the fathers followed, and because we finde the rule chāged in the present Church of Rome, therefore we are sure that it cannot bee the true Church, that hath chāged the rule of faith, by which the true Church was alwaies known heeretofore, and must bee known heereafter. And as they haue changed the rule of faith, so haue they changed the Iudge of the controuersies of faith: For before the Councill of Trent, the Church neuer held the Pope to be Iudge of Controuersies of faith. Before the same time, the Church neuer helde
the

the Pope to bee aboue generall Councils ; but his authoritie alwayes (euen in the greatest ruffe and pride of Popes) was yet helde to bee vnder the authoritie of a generall Council.

Concerning the iudge of controuerfies of Faith , the ancient Writers, and the writers of the Church of Rome, haue written no otherwise, then as we write and speake. In the Council of Nice, *Theodoret* declareth how *Constantine* described the iudge of controuerfies of faith: *In the disputations of things diuine*, sayth hee, *the Bishops haue the doctrine of the holy Spirit written: For the Euangelicall and Apostolicall bookes, and the oracles*
of

*Lib. I.
cap. I.*

of the ancient Prophets doe fully instruct vs : and therefore let vs take the determination of questions from the wordes of the holy Ghost. In which words he declareth, first, that in diuine Disputations, or in Controuersies of Faith, wee haue the doctrine of the holy Ghost written : then let them tell vs from what spirit the vnwrittē word of Trent proceedeth ? Secondly he sayth, that the writings of the Prophets and Apostles doe fully instruct vs ; then that writing is the full rule of faith ; for that which doeth fully instruct vs, and not in part, is the full rule, and not a part thereof. Thirdly he saith, that all determinations of doubts must be taken from this written word:

Then

Then hee prooueth vndoubtedly that this written word doeth suffice to ende all controuersies of faith: because the words of men may be subiect to errour, but the wordes of the holy Ghost are not. This is the Catholike determination of the iudge of controuersies in faith, which hath beene in all succession preserved vntill the Council of Trent. *Optatus* an ancient Father holdeth the same way in seeking a iudge: for thus he reasoneth against the Donatists, *Let no man beleue you, let no man beleue vs, for all we are contentious men: Iudges must be sought, but if wee take Christians, they cannot be helde indifferent for both sides, because the trueth is*
encum-

Optat.
lib. 5.

encumbred by contentions: Wee must then seeke a iudge without. But if he be a Pagan, hee cannot understand our mysteries: if a Iewe, he is an enemy to Christian baptisme. Therefore on earth no iudgement will be found for this: wee must seeke the Iudge from heauen: But what need we knock at heauen, seeing wee haue him here in his Gospel? Thus *Optatus* sought a iudge, and could find none but Christ speaking in his Gospel, in his written word. How easie had it beene for *Optatus* to haue named the Pope, if the Pope had then beene esteemed the iudge of controuerfies of faith? But this is a late inuention not knowen to the ancient fathers. Saint *Augustine* speaketh

Lib. 2.
cap. 33. de
nupt. &
concupisc.

keth in like sort; *This matter* (saith he, writing against the Pelagians) *requireth a Iudge, and therefore let Christ iudge.* And then hee produceth the words of Christ as the words of the Iudge. Hee saith also, *Let the Apostle iudge with him, for in the Apostle Christ speaketh:* And then he produceth the words of the Apostle, as being the words of Christ the Iudge. And in another place: *It is not without great cause that the Canon of the Scriptures is ordeined with such wholesome vigilance, whereunto certaine books of the Prophets and Apostles doe pertaine, which wee dare not iudge at all; but according to them may we freely iudge of other writings, whether they be writ-*
ten

Ad Cresc.
lib. 2. cap.
31.

ten by beleeuers, or nobeleeuers.
 After this, till the Council of
 Trent, the Church helde the
 same determination still con-
 cerning the Iudge of contro-
 uersies of faith. Indeed there
 were some Friars and Cano-
 nists that flattered the Pope,
 and the Pope was as willing
 to make vse of their flatte-
 rings: But these flatterers were
 reiected as men odious, and
 could neuer finde any credit
 in the world before the Coun-
 cil of Trent; In so much that
 the Popes themselues (and
 what is it that they durst not
 doe?) durst not claime this
 authoritie before that time.
 Pope *Clement* the first, hath
 these wordes: *You must not*
seeke a strange sense, which may
be

Dist. 37
 cap 14.
 This Pope
 liued anno
 1047.

be adulterated and inwardly corrupted, nor confirme such a sense by the authoritie of Scripture: but a man must take the sense of the trueth from the Scriptures themselves, seeing that one may haue the full and firme rule of faith and trueth in the Scriptures. Thus sayth a Pope: *Integra & firma regula veritatis ex Scripturis*. Then there were no vnwritten Traditions thought of at that time, to be thrust into the rule of faith. Secondly he saith, that the vnderstanding of the trueth, must be sought out of the Scriptures themselves: So that hee knew no other Iudge of the controuerfies of faith. Thus was the doctrine of the Iudge of controuerfies maintained vntill

untill the time of the Council
of Basill.

The Council of Basill doth
likewise maintaine the anci-
ent doctrine of the Church
concerning this point : For
thus they say : *Lex diuina pra-*
xis Christi, Apostolica, & Eccle-
sie primitiue, una cum Concilijs
Doctōribusq; fundantibus se ve-
raciter in eadem, pro verissimo
& indifferente iudice in hoc Ba-
siliensi Concilio admittentur :
That is, The diuine Law (or
holy Scripture) the practise
of Christ, of his Apostles, and
of the Primitiue Church, to-
gether with Councils and
Doctours, grounding them-
selues truely thereon, shall be
admitted for the most true
and indifferent Iudge in this
Coun-

Council Ba-
sil. Sess. 4.

Council of Basill. We finde by this, what was the sense and iudgement of the Church in our fathers dayes; for this was done about the yeere of Christ 1440. Then before the Councill of Trent there was no change in these things: but there they haue changed all, and made a new Church: but With such sleights and cunning, that it is apparant, that it was not religion and conscience which mooued them, but ambition, and a singular estimation and pride of their owne wit; holding such a scorneful conceit of other nations, whom they call *Tramontani*, that they presume that they can make all other men fooles. This they practised

sed in the Council of Trent,
and through the simplici-
tie and ouer-much credulitie
which they haue found in
some, haue partly well con-
firmed their purpose: for
there were certaine questions
which were determined in
that Councill of Trent, and
yet neuer discussed: as name-
ly, whether the Popes autho-
ritie be aboue the authoritie
of a generall Councill: and,
whether the *Pope* be the iudge
of the controuerfies of faith.

These are now holden as
things determined, and yet
they were neuer discussed.
This made *Gentiletus* ex-
claime in these words; *Ecquis*
fando unquā audiuit, ut quæstio
in disputationē non reuocata, non
exami.

Innocent.
Gentileti
exam. con-
cilij Trid.

examinata, non tractata, fuerit tamen decisa, conclusa, rata, approbata? tanta astutia hic tractata est questio de Rom. Pontificis autoritate supra Concilium: that is; Did euer any man heare of the like? that there should bee a question, which though it were neuer brought to disputation, neuer examined, neuer handled, should notwithstanding be decided, concluded, confirmed, approoued? By such cunning was the question handled heere, concerning the Popes authoritie ouer a Council: by this let the world iudge of this Council, whether it was like other Councils. Is this a thing to bee tolerated in the Church, that a companie of
Italians,

Italians, men without Religion, without the feare of God, shuld in the pride of their wits put a trick vpon all the Churches in Christendom? Let the simple soules that are seduced lift vp their eyes, and see the snares that are prouided to catch them: let them vnderstand, that the Priests and Iesuites, who now are imployed about their subuersion, are instruments to driue and allure them into these nettes, which these Inginers haue deuised by subtilty and fraud. These trappes are laide with great subiltie to inthrall their soules: let them at the least looke vp, and open their eyes, and behold the danger that is before them: If they will

will wilfully fall into these snares, then may they blame themselves for their owne destruction.

Thus haue wee found out, that the rule of Faith was changed in the Council of Trent: That in the same Council, the Iudge of Controversies of faith was likewise changed: that all things were then changed; whereby the Church is knowen to bee a Church: For before that, the Church was knowen to bee a Church, by the Vnitie which it helde with the Catholike Church. This was the Vnitie of the Bodie, the Vnitie of the Head, the Vnitie of the Spirit, and the Vnitie of Faith: These were in
some

some measure all held, vntill the Council of Trent changed all. Now all these things being changed and forsaken by the present Church of Rome, it remaineth to conclude, that the present Church of Rome, is no Church of Christ, but an assembly, I say, not of Heretikes, but of farre worse, and more dangerous then any Heretikes heeretofore haue bene: For the former Heretikes, that haue openly forsaken the Church, could neuer doe so much harme, as *Antichrist* with his creatures, who hauing secretly forsaken the Church, yet make open claime to the Church, and to all the rights thereof.

E

Seeing

Seeing now that the now Church of Rome is not the true Church, where then shall we finde it? The Reformed Churches, as now they are called, being the generation of them that haue liued of long time before, in the Communion of the old Church of Rome, might haue continued in that course, if the Church of Rome had not bin notoriously changed from a Church to no Church. For in olde times we find a distinction observed, betweene the Church of Rome, and the Court of Rome. The Church we may call all these Western Churches, that helde Communion with the Church of Rome then, and maintained the Popes

Popes Supremacie in things spirituall, as then the Supremacie was vnderstood, but not as now they vnderstand it: Now because they helde in this poynt with the Pope, they were therefore vnderstood as belonging to the Church of Rome thus farre. The Court of Rome were they that flattered the Pope, and sought his greatnesse without respect to trueth or reason: Such were Friers and Canonists, which in the ende preuailed against the Church, and now call themselves the Church of Rome. These with their adherents, (for some Bishops and Priests did leaue the Church, and adhere vnto these) preuailed in

the Council of *Trent*, by fraudulent sleights; and forsaking the rule of faith, changing the Iudge of Controversies, extolling the Popes Supremacie aboue all that were before them, gaue a iust occasion vnto the Reformed Churches, which after this reuolted from them, to seeke the Church wheresoeuer they could finde it; because they saw euidently now, that in the Popes communion it was no longer to be found. If any man obiekt vnto mee, that *Martin Luther* beganne to preach before the Council of *Trent* (for hee began first to preach against Indulgences in the yeere of Christ, 1517. and the first Sesssion of the Council of

of *Trent* was held in the yeere
1545. the last Session of that
Council was held in the yere
1563.) *Luther* then hauing be-
gun to preach against the *Pope*
before the Council of *Trent*,
it may bee thought that the
Council of *Trent* gaue not oc-
casion to the reuolt which fol-
lowed; seeing that *Martin Lu-*
ther had in some sort begun it
before. To this I answer, that
when *Martin Luther* begā first
to preach against Indulgēces,
hee thought of no reuolting
from the *Pope*: For he prea-
ched the doctrines that he
was sure the Church had held
before him, and which were
agreeable to the rule of faith,
which stood at that time vn-
changed in the Church. And

Pope

that *Luther* had no meaning to reuolt from the Church, himselfe doeth plainely confesse: and it is euident by the whole course of the Storie of these times. *Luther* for a long time after his preaching against Indulgences, sought peace with the Pope; and therefore he appealed vnto *Pope Leo*, nothing doubting, but that the Pope would fauour the truth which he had so clearly proued from the Scriptures. When he saw that the Pope went directly from the trueth; then he appealed from the Pope to a generall Councill: For *Luther* neuer doubted, but that there was, and alwayes would bee a Church that would fauour the trueth against the Pope
and

and his flatterers. So *Luther* fell away from the Pope, but still hee helde himselfe sure in the Church, teaching nothing but such things as hee offered to be examined according to the rule of faith, which alwayes ruled the doctrines of the Church: And thus he continued vntill his death. He died after the Council of *Trent* was begun. In appealing frō the Pope to a generall Council, he followed the common practise of many that were oppressed by the Pope, or that feared the Popes oppression in the Church of Rome: who appealed from the Pope and Court of Rome, to the Church of Rome, or to a generall Council. Such Ap-
E 4 peales

peales were made sometimes by Emperours and Kings, which were wronged by the Pope; as namely by *Lodowike Bauare*, Emperour, and by *Philip the faire*, the French King: Sometimes by learned men of inferiour degree, as by *Michael Casina*, with whom did then adhere *William Occham*, and others.

The same distinction betweene the Church of Rome, and Court of Rome, was very apparant by the actions and processe helde by those two Councils, collected of these Westerne Churches, the Council of Constance, and of Basill: which Councils wee finde to be a body representatiue of a Church, which

which was opposite to the Pope and Court of Rome: So that assuredly there was a Church which helde the rule of faith against the Pope and his flatterers. In that Church was *Luther*, in that Church were the learned men of these two Councils; who proceeded roundly against the Popes authoritie: they prooued that the Popes might erre, & that in many things they did erre: they maintained the rule of faith, which stood inuiolated in the Church till their dayes: they maintained the ancient Iudge of controuersies of faith, which before had alwayes beene acknowledged: they protested that to giue that authoritie to the Pope,

(which now since that time is giuen, and since the Council of Trent is confirmed to the Pope by these flatterers) this say they, is to giue an open entrance for Antichrist into the Church to subuert Christian Religion. Then at that time the trueth was helde vp in some measure: there was then acknowledged an authoritie in the Church aboue the Pope: there was a Iudge of generall Councils, the same which the Church before receiued, and which wee acknowledge: there was then no alteration, no change made of the rule of faith: but since this time all these things are changed in the Council of Trent.

This

This Council of *Trent*,
(to giue you some taste of it)
was neither generall, nor free,
nor lawfull: Not generall,
for these *Westerne* parts, be-
cause diuers *Kings* and *Na-*
tions protested against it:
namely, the *King of England*,
and the *French King*: and
would not send their *Bishops*
and *Ambassadours* to it. Ma-
ny *Nations* helde it for a pri-
uate conuenticle of a few ga-
thered together against the
Church. For all *England*,
Scotland, *Ireland*, all *France*, all
Germanie, that helde against
that Council, will make a
farre greater part then all the
rest, that consented to that
Council. It was not free;
for none were admitted to
haue

haue voyce therein, but such as should bee bound by an oath of bondage and flauery to the Pope. It was not a lawfull Assembly; forsomuch as it was neither called by a lawfull authoritie: for against the first calling of it, the Emperour himselfe dissented, and protested against it by his Ambassadour *Vergas*; the Kings also who had interst in these Westerne parts, protested against it: Neither was the manner of proceeding in that Council lawfull. *Gentilerus* a French Lawyer prooueth the nullities of that Council: For by the Imperiall Constitution it is ordeined, that the Decrees which are made against Lawes, are not
only

onely vnprofitable, but void,
and to be taken for things not
done. *Cap. Imperiali 25. q. 2. l.*
non dubium: Hee proposeth
therefore, and prooueth a
great number of the nullities
of that Council, which make
the whole to be void, and of
no validitie, as being done a-
gainst the Lawes.

This is that Council that
hath changed the faith of the
Church, that was held from
the Apostles to that time vn-
changed: they haue brought
into the Church the Popes
word, to match the word of
God: this was neuer done in
the Church before. And
therefore the reformed Churches holding the ancient rule
of faith, which the Church
had

had held frō the Apostles, till the Councill of Trent, must needes prooue themselves to stand in the true succession of the Church: For the true Church must continue to the end of the world: And seeing it cannot cōtinue in them that haue forsaken the Vnitie of the Catholique Church, and the rule of faith, it must needs be granted, that it is cōtinued in them that holde the vnitie with the Catholike Church, and the rule of faith.

Thus then from the Vnitie of the Church, we haue prooued, that the Church of Rome that now is, is not the true Church of Christ, because it is not one with the true Church of Christ. It

holdeth

holdeth not the Vnitie of that Bodie, nor the Vnitie of the Head, nor the Vnitie of the Spirit, nor the Vnitie of Faith: And holding not Vnitie with the Catholique Church, it cannot be a church at all. The Reformed Churches hold this Vnitie, and are thereby prooued to bee one with the Catholike Church: frō this which I haue said, diuers trueths do apparantly issue, which I will briefly open.

The consent of the Church, which is but one in the fathers and their children, is prooued to stand in the fundamentall points of doctrine, before the Council of *Trent*; I say, in the fundamentall poynts: For diuers errors were

were crept into the Church before : but these errours were such as did not raze the foundation ; for a Church may stand, and bee a true Church, though some errours creepe into it. But if these errours change the foundation, (as the errours doe which change the rule of faith, which is the foundation of the Church) then without doubt, it ceaseth to bee a Church. The errours which before this time did creepe into the Church, did not change the foundation, because all men in the Church held the same olde and true foundation in the rule of faith till then. The Popes Supremacie, as men then vnderstand

stand it, was generally embraced: But surely this was not a fundamentall error: For we doubt not, but many good and godly men were among them, and saued, though they did acknowledge the Popes Supremacie in such a measure, as Saint Bernard, and the Council of Constance, and of Basill did acknowledge the same.

It appeareth hereby also, that the true Church of Christ, as before I haue declared, did stand vpin some sort vntill this time of the Council of Trent: For the true Church may be prooued by the vnitie with the Catholicke Church, and by the rule of faith, which till then
was

was helde in the Church.

3

It appeareth likewise, that the reformed Churches, are in the succession and continuation of that true, ancient, and onely Church, which stood before the Council of Trent, and shall endure to the end of the world : For before that time there were, as wee may say, two faces of a Church; the one of the court of Rome, the other of the Church : But in the Council of Trent the Court of Rome preuailed : therefore the Church fell off, and made a separation from the Court of Rome : But the Church though falling away from the Court of Rome, continued still the same Church

because it helde still the same rule of faith, and forsaked not the communion which before it had with the Catholike Church: But the Court of Rome, which now calleth it selfe the Church, and the onely Catholike Church, altered the rule of faith, and fell away from the communion of the Catholike Church.

It appeareth also, that our fathers which before vs liued and died in the Church of Rome, had all necessarie meanes of saluation, because the rule of faith was held then inuiolable: And albeit the Friars, the Canonists, and flatterers of the Pope had corrupted many things in the Church, yet the doctrines of the

the trueth were permitted to be preached according to the rule of faith : which prooued that our fathers liuing and dying in Popery before the Councill of Trent, had the meanes to be saued : which meanes are now taken away by these that are now in the Church of Rome ; because they haue altered the rule of faith , which containeth the meanes to saluation. Now where they come with their declamations , and tell vs of the diuisions that we haue among our selues, some Lutherans, some Zwinglians, &c. and that we can haue no Church, because we haue not vnitie in the faith , and these diuisions shew the breach of
vnitie:

vnitie: I answered, that there
may be some disagreement in
some points of Religion, and
the sides disagreeing may
both holde the true Church,
so long as these disagree-
ments be not in matters fun-
damentall; and that they who
do disagree, notwithstanding
all their disagreement, holde
one and the same rule of faith.
We say that betweene Luthe-
rans and Zwinglians, as these
call them, the same rule of
faith is helde and acknowled-
ged without alteration: And
therefore both these sides may
belong to one and the same
Church, because they holde
one and the same rule of faith
with the Catholike Church,
with the Fathers, and with
the

the Church of Rome before the Trent Councill. But if they can proue that there are some sects which doe not fully and entirely holde this rule of faith, then will wee disclaime cōmunion with them, as wee doe with Anabaptists with Zwinkfeldians, with Papists for the same cause. And therefore when our aduersaries speake or write of the Church, they must leaue boyes play in making idle declamations: let them speake plainly and soundly to these points, and declare the vnity of the Church, and open the rule of faith, wherein the true Church hath alwayes had vnity, and will alwayes hold to the end of the world. They should

should make conscience of
their writings not to deceiue
the simple with idle discour-
ses of by-points. They dis-
course of antiquitie, vniuersa-
litie, and consent, wordes in
shew making for them as they
suppose, in truth against them:
They tell vs that the Religion
which now is professed in
Rome, is that Religion which
conuerted ENGLAND first
to the true Faith: They tell
vs that wee can haue no true
Church, because we haue so
many diuisions among vs;
and many such like discourses
as these, and very proper de-
clamations: which when wee
reade, we haue reason to sus-
pect, that they who write
thus, either are men of no
learning

learning and vnderstanding; or else write things against their owne consciences, to holde simple soules still in error, whom they haue once bewitched with these silly sleights and shewes. They presume of ignorant soules, and seeke to maintaine ignorance in the people: for without grosse and in a maner wilfull ignorance, none can bee deceived in these things.

That which I haue spoken of the Catholicke Church, is agreeable to that Article of our Faith, *I beleene the holy Catholicke Church, the communion of Saints*: Which words doe prooue, that the Church of Rome, as now it stands, cannot bee the Catholique Church

Church, nor haue communion with it. The Papists in deliuering the notes or markes of the Church, make long discourses of other markes, and are afraid to speake of these true markes contened in our Creede.

- First, the Church is holy: When these men speake of the holinesse of the Church, they tell vs of a holines which is in the Sacraments: which thing wee denie not; but wee deny that the Sacraments make men holy without faith. They tell vs also of the holy Martyrs that haue beene in the Church before, that the Church is made holy by them. This indeede prooueth the holinesse of them that

- F haue

haue liued and died in the faith, and for the faith; but this wil not make the Church after them to be holy. The present Church is holy, not by the holinesse of them that haue liued before, but by the holinesse of them that liue in it. The Church is holy, because it consists of Saints, of members who are holy: these members are holy both by imputed sanctification from Christ the head, who for their sakes did sanctifie himselfe, as hee saith, *For their sakes I sanctifie my selfe, that they also might be sanctified through the trueth*: and also by inherent holinesse; for the Apostle teacheth, that the whole Church and euery member thereof, recei-

Ioh. 17. 19

receiueth increase of the body from the head: So that men may not so grossely flatter themselves as the Papists doe, thinking that they may be the Church, and yet liue without holinesse. They who haue no part in holinesse, haue no part in the Church; for the Church is holy. Saint *John* saith, *Euery man that hath this hope in him, purgeth himselfe, euen as he is pure.* And againe, *If wee say that wee haue fellowship with him, and walke in darkenesse, we lie, and doe not the trueith.* And therefore the Church of Rome, seeking a title of holinesse, without holinesse of life, so falling away from true holinesse, is assuredly fallen away also from be-

1. Ioh. 3. 3

1. Ioh. 1. 6

ing a Church. It is called CATHOLIKE, because it hath beene spread in all places, and hath beene and shall be at all times: In which respect it is distinguished frō the Church of the Iewes, which was but in one nation, and for a certaine time. The Church of Rome was alwayes helde by the Ancients to differ frō the Catholicke Church, though it was ever helde to be a part of the Catholike Church: but that it differed from the Catholike, as a particular from the vniuersall, the ancient writers neuer made doubt. *S. Hierome* writing of one that confounded the orders of the Church, preferring a Deacon before a Priest (which confusion

sion was practised then in the Church of Rome) prooueth that this was but a particular disorder suffered in the Church of Rome, against the order of the Catholike Church spread ouer the world: And therefore he declareth, that though in respect of particular assemblies there was one Church of Rome, another of France, another of Britaine, &c. yet all agree in one Church; and the authoritie of the Catholike Church is greater then the authoritie of any part, though it be Rome it selfe. And therefore he sayth, *Si authoritas quaritur, orbis maior est urbe*: meaning, the authoritie of the Catholike Church spread ouer the world, is greater

ter then the authoritie of the Church of Rome, being as then it was reputed, but the Church of one Citie: Whereby he prooueth plainly, that the Church of Rome was not the Catholike Church. Saint *Augustine* writing to the same purpose, obserueth that in his time one *Vrbicus* a Romane beganne to spread newe doctrines concerning fasting; namely, that fasting did wash away errors and sinnes; that in fasting there was merit; that men were compelled to sinne who tooke a breakefast; that the kingdome of heauen was not in meat and drinke, but in fasting; and such like nouelties: which Saint *Austin* refuteth, and sayth, that this *Vrbicus*

August.
Epist. 86.

Vrbicus did blaspheme the Church dispersed ouer the whole world, except the Church of Rome, and some few of the West: Then it followeth, that in his iudgement the Church of Rome was not the Catholicke Church, because *Vrbicus* who blasphemed the Catholike Church, commended and followed the Church of Rome. Many things might be brought for this purpose, but I strue for breuitie: This may suffice to prooue that the ancient Fathers did not hold the Church of Rome to be the Catholike Church.

In this Church there is a communion of Saints, which Communion the Papistes de-

1. Ioh. 1. 3.

1 Ioh. 1.
3, 7.

uise to bee betwene the Saints
 in heauen, and the Saints on
 earth, and them that bee in
 purgatorie. These bee vaine
 conceits without any ground:
 For the Church hath this
 Communion with GOD the
 Father, and with I E S V S
 C H R I S T, and among them-
 selues, as Saint *Iohn* teach-
 eth; *Our Communion is with
 the Father; and his Sonne Iesus
 Christ.* And declaring this
 Communion, which the
 members of the Church haue
 one with another, hee saith:
*If wee walke in the light, as hee
 is in the light, wee haue Com-
 munion one with another, and
 the blood of Iesus Christ doeth
 cleanse vs from all sinne.* In
 which wordes hee declareth
 who

who are partakers of this Communion ; and consequently who are members of this Church : For wee haue Communion one with another , and the blood of Iesus Christ cleanseth vs from all sinne. Then they haue this Communion , who by the blood of Christ are cleansed from all sinne: And therefore they who are in Purgatorie, can haue no part of this Communion , because they are not cleansed from all their sinne by the blood of Christ. This Communion then is a Communion which the Church of the redeemed haue among themselves: These bee they who sing that new Song : *Thou art worthie*

Apoc. 5. 9

to take the Booke, and to open the Seales thereof: For thou wast slaine, and hast redeemed us to God by thy blood, of euery kinred, and tongue, and people, and nation. This is the Communion that the Church of the redeemed is, and therefore it is called, The Communion of Saints; that is, of such as are sanctified by the blood of Iesus Christ. But this Communion is not in the Church of Rome: For the Communion which is in the Church of Rome, is such a Communion, which by their owne confession is held among such men as haue no inward grace, but onely the externall profession of Religion. This being their owne confes-

confession, it must needs follow, that the Communion of Saints is not among them: For Saints haue no Communion with wicked, who haue no inward grace, who are the members of the deuill, and not of Christ: The reason is, because betweene the members of Christ, and the members of the Deuill, there can bee no Communion, as SPaul prooueth: *For what fellowship hath righteousness with unrighteousnesse? or what Communion hath light with darkenesse? or what concord hath Christ with Beliall? or what part haue beleeuers with unbeleeuers? &c.* Thus haue wee prooued, that there is no agreement betweene the Church of Rome, and

2. Cor. 6.

and the Catholike Church, because the Church of Rome is neither holy, nor Catholike; neither in it is found the Communion of Saints.

Then they who boast so much of the Catholique Church, the Catholique Church, suffer themselves to be blinded by colening companions who know not the truerh: For they thinke to hold the Catholike Church, before they will bee acquainted with a particular Church. Let them bee intreated to vnderstand, that if they desire to be in the Catholike Church, without which there is no saluation, they must betake themselves to some particular Church heere on earth, which

which holdeth Vnitie with
the Catholike Church. And
then shall they be sure to bee
in the Catholike Church,
when they are found in such
a Church which holdeth V-
nitie with the Catholique
Church: that is, by the mi-
nistry of the Church where-
in you liue, and are taught:
you must vnderstand, that
you are collected as members
into one bodie: that from the
Head you may receiue an in-
crease of this Body, to the e-
difying of your selues in loue,
and so bee truely knit to the
Head of the Church Iesus
Christ; that by one and the
same Spirit you may be iusti-
fied and sanctified, & so holde
the vnitie of the Spirit: that
by

by one rule of faith you may be taught and ruled, and that you may be sure that the same rule which hath been the rule of faith from the Apostles times, and continued euer in the Church, be the rule of your faith. When thus by the ministerie of a particular Church, (in whatsoeuer place of the world that Church be) you are gathered into one Body, vnder one Head, gouerned by one Spirit, holding one and the same rule of Faith; then may you be assured, that you are in the Catholike Church: for the Catholike Church being vniuersall, and not particular, cannot be fixed to any one particular place: but the men that must be

be gathered into the Church, are particular men, and holde particular places, and therefore must vse the helpe of particular Churches to bring them to the Catholicke Church, or else they shall neuer find it. If thus men would seek the Church, they should be sure to finde it: there is but one way: they that receiue not the loue of the trueth, are iustly deceiued, and perish: that all might be damned, who beleued not the trueth, but had pleasure in vnrighteousnesse. So that when deceiuers come with their strong illusions, yet shall they be able to preuaile against none, but onely such as loue not the trueth: But they who loue the

the trueth, and seeke it with care and diligence, as they would seeke siluer and golde, or things that are esteemed more precious, shall by the great mercy of God vndoubtedly bee saued from errour and damnation: And all such by the free mercy of God, shall be brought into the true Church, that therein, as in the Arke of *Noah*, they may be saued: For vnto the ende of the world must that alwayes be verified which is written, *The Lord added to the Church from day to day such as should be saued.*

Act 2.
47.

Foras-

FOrasmuch as I haue taken
this as a thing granted by
the Papists, That they haue
added their vnwritten Tradi-
tions, which they call Apo-
stolicall, vnto the Scriptures,
to make vp the totall rule of
faith, the Scriptures making
but one part thereof, and
their Traditions another; by
which alteration of the rule
of faith they haue forsaken
cōmunion with the Church,
which till that time alwayes
held this rule, & which to the
end of the world must holde
it; I haue here set downe the
words of the Trent Council,
and of *Car. Bellar.* expounding
the same for their sakes, who
being ignorant, may doubt
whether this be true or not.

CONCIL.

CONCIL. TRIDENT.
Sess. 4. Decret. i.

Omnes Libros veteris & noui Testamenti, nec non Traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tanquam vel ore tenus a Christo vel a Spiritu sancto dictatas & continua successione in Ecclesia Catholica conseruatas, pari pietatis affectu ac reuerentia suscipit, ac veneratur Tridentina Synodus.

That is,

All the books of the old and new Testament, as also the Traditions themselves,

selues, pertaining both to
faith and maners, as being
either pronounced from
the mouth of Christ, or
deliuered by the holy
Ghost, and by continuall
successiō preserued in the
Catholicke Church, the
Council of Trent recei-
ueth and honoureth with
like and equall affection
of piety and reuerence.

*Card. Bellarm. lib. de verbo
Dei non script. cap. 3.*

*Asserimus, in Scripturis
non contineri expresse totam
doctrinam necessariam, siue
de*

de fide, siue de moribus, & proinde preter Verbum Dei scriptum requiri etiam Verbum Dei non scriptum, id est diuinas & Apostolicas Traditiones.

That is.

Wee affirme, that in the Scriptures is not contained expressly all necessarie doctrine, whether of faith or maners, and therefore besides the written word of God, is required also the vnwritten word of God, namely, Diuine and Apostolicall Traditions.

Card.

Card. Bellar. *ibid.* cap. 4.

Scripturæ sine Traditionibus nec fuerunt simpliciter necessariae, nec sufficientes.

That is.

The Scriptures without Traditions, were neither simply necessary, nor yet sufficient.

Card. Bellar. *ibid.* cap. 12.

Dico, Scripturam, etsi non sit facta præcipue, ut sit regula fidei, esse tamen regulam fidei, non totalem, sed partialem. Totalis enim regula fidei est Verbum Dei, siue reuelatio

*uelatio Dei Ecclesie facta,
quæ diuiditur in
partiales, Scrip-
ditiones.*

That is.

I say, that the Scripture, though it was not made especially to be the rule of faith, yet is the rule of faith not in whole, but in parts: for the whole rule of faith is the word of God, or the reuelation of God made to the Church, which is diuided into two partie-rules, Scripture, and Traditions.

These

These things the learned Papists make no doubt of; and therefore I take them as things granted by them, because all their learned men grant the same. For the vnlearned I haue set them down, that they may vnderstand, that the rule of faith, which the Church held before, & which holdeth the Church in vnitie, is by them forsakē: And therefore if they will seeke a true Church, they must seek such a Church which holdeth still the same rule of faith with the true Church of Christ, which was before the Trent Council, and must stand till the end of the world.

FINIS.